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THE KOREA MISSION FIELD



STUDENTS OF THE METHODIST THEOLOGICAL SEMINARY

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THE KOREA MISSION FIELD

VOL. IX

APRIL, 1913

No. 4

PUBLISHED MONTHLY at Seoul in the interest of all the Evangelical Missions in Korea.

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ANNUAL SUBSCRIPTION, including postage to any part of the world, one *yen*, or 50 cents gold, or 2/1 English Currency. Business matters and Subscriptions should be addressed to Mr. BONWICK as above. Remittances from countries other than Korea and Japan should always be sent by FOREIGN Money Order or ordinary Bank cheque. Please do not send stamps or Inland Money Orders.

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IN GREAT BRITAIN.

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SINGLE COPIES, 10 *sen*; three of same issue for 25 *sen*.

PRINTED by FUKUIN PRINTING Co., Kobe, Japan.

NOTES AND PERSONALS.

We are glad to welcome back to the field Bishop Harris of the Methodist Mission. Bishop Harris returned in the early part of February and planned to make only a short stay here before going to Japan to attend a conference of his mission in that country. After the close of this conference however the Bishop expects to return to Korea and take up his regular work here again.

During the later part of February the Y.M.C.A. in Seoul was fortunate enough to be able to offer to its members and to other young Koreans a lecture on "The Fiji Islands" by Mr. Scidmore, the American Consul General. Mr. Scidmore spoke through an interpreter and despite the difficulties presented by this fact held the deep interest and attention of a large audience. The Y.M.C.A. has been particularly favored in this respect and we hope that it will continue to be, and that in the near future one so well qualified may consent to give another lecture which will be if possible more interesting than the first.

We are happy to be able to announce that the two children of Mr. and Mrs. Sharp of Chai Ryung, who have been so ill with diphtheria, are both much better.

Mrs. Hugh Miller has been very ill in the Severance Hospital in Seoul but we are glad to say that she is now much better.

Mrs. Campbell of the Southern Methodist Mission been very seriously ill and has indeed been lying at the point of death for some weeks. Word comes that recently she has slightly improved and that doctors now have hope that she will recover. All who have known Mrs. Campbell will feel deep sorrow at hearing of her illness and will, we are sure, unite in praying for her speedy recovery.

Miss Miller, the sister of Mr. E. H. Miller of Seoul, who has been paying her brother an extended visit, left to return to America via Japan, to the regret of all who had the pleasure of meeting her during her stay in this country. On the night before Miss Miller left a farewell surprise party was arranged and carried out very successfully.

On the last Sunday in February the members of the Union Church in Seoul had the pleasure of listening to Dr. Henderson of the Divinity School of the University of Chicago. Dr. Henderson payed Korea a flying visit on his return trip from India where he has been delivering the Barrow's Lectures for this year.

Dr. and Mrs. Reed of Songdo, who have been in Seoul at the Severance Hospital for some time on account of the severe illness of their baby, have returned to Songdo and we are glad to hear that the little one while not completely recovered is much improved.

Dr. Smith of Andong has had the misfortune to sprain his wrist very badly while putting up the ice that his patients will need so much during the hot summer months. And while we are speaking of illness and injuries we would like to call all attention to the naive statement of one station in this number of the "Field" that all the members of the station are quite well except for colds, influenza, bronchitis, grippe, two cases of badly sprained ankles and one case of badly scalded feet. What do they have when "the health of the station is" not "very good"?

The new building of the Central Presbyterian Church in Seoul was dedicated on February 16th. Han Moksa of the North church (Pres.) read the Scriptures and Chang Moksa of the Bible Institute made the prayer. The speakers were Mr. Cable to represent the Methodist Mission, Dr. Hardy to represent the Methodist Mission South, and Dr. Underwood to represent the Presbyterian Mission. The music other than the usual congregational singing was furnished by a male chorus and two cornets and a flageolet from the Y.M.C.A. The building is especially suitable for the holding of large Bible classes as it can be divided into commodious class rooms by partitions that swing up to the ceiling and thro the space under the galleries into one room if it is desired. Day schools and other classes are furnished accommodations in the basement. The main floor is tastefully finished with two shades of Beaver Board and the effect of the whole is most pleasing. The cost of the church was about 4,500 yen of which the people of the church gave a large percentage. One lady

member paid the entire cost of the installation of gas in the church and two of Dr. Clark's country churches asked to be allowed to pay the cost of the matting for the church, which they did well as the matting testifies.

Among the visitors to Seoul during the month of February were, Dr. Moffet Mr. and Mrs. Blair and family, Miss Best and Miss Campbell from Pyeng Yang; Mrs. Ross, Mr. McCune and Mr. and Mrs. Lampe and one small candle of Syen Chun; Dr. Adams, Dr. and Miss Mills of Taiku; Mrs. Kerr and Miss McCune of Chai Ryung; Mr. Welbon of Andong; Dr. and Mrs. Reed of Song Do; Dr. Norton of Haiju, Mr. and Miss Pieters and Mr. Dunlap of Japan and Dr. Henderson of Chicago.

A very kind letter from the Rev. Harvey Brokaw, editor of "The Messenger" of the Presbyterian and Reformed churches in Japan asks us to suggest to our readers that they should subscribe to the "Messenger" and tells us that he is doing the same for the "Field" in Japan. Indeed we are glad to do so and most sincerely believe that we would all do better to enter into closer relations with our neighbour missions in China, Japan and the Philipines. We can not do this satisfactorily without reading attentively the record of what is being done and accomplished by them. More and more the whole work of our King should appeal to us, for if we only care for our own it would seem to be mainly selfishness and personal ambition that is moving us, instead of love for Him and desire for His glory. When He taught us to pray he taught us to use the plural forms of the pronouns, never *me* and *my* and *mine*, and yet we see different churches and missions and stations and fields showing, at times, sad evidences of jealousy. Pray God may deliver us from that.

Mr. Brokaw's address is No. 4 Inari-machi, Kure, Japan. In a later issue we shall endeavor to place the titles and addresses of some of our exchanges on the final page of the Field, and we would like to say in passing that the inspiring little South African mission paper will not be forgotten. We thank God and take courage whenever we read that message fresh from the scene of one of the greatest and most marvelous works of God in the twentieth century.

NOTICE.

Plans are afoot for compiling a book of songs in Korean, not hymns, although good new hymns would not necessarily be excluded, but songs for social occasions, Commencement and other school exercises, etc. Every one having any such songs in their possession, either original or translated, are earnestly requested to send them to Mrs. Baird, Pyeng Yang, together with the music, and stating also as to whether or not they are willing to have any changes made in the composition.

MY FIRST ITINERACY IN KOREA.

HORTENSE TINSLEY, SONGDO.

I was very happy when, at our Annual Meeting my appointment no longer read simply Language School, but to that was added regular missionary's work—Woman's Work and Teacher in Bible School. In October I accompanied Miss Erwin on an eight days country trip during which time we spent a day and night at each of the seven churches in the West Soung Duk Circuit. As this was my initiatory trip I was taken out on Fifth Avenue, or to express it in Korean terms—out where they eat white rice. In nearly every place we were entertained in a home where either a daughter or daughter-in-law had attended one of our schools, so that probably accounts for the fact that the homes were much cleaner and nicer than I had expected.

The first afternoon, we loaded our food boxes, cots, books, etc. on two horses then rode the pack out thirty *li*,* where we were met by the two Bible women who work in that circuit. There we dismissed one of the horsemen, and each day we would have our goods loaded on the one horse, and we four would walk to the next group—from five to ten *li*. Of the two Bible Women one was a bright, attractive, tactful, young woman—a graduate of our Woman's Bible School. The old woman who acted the part of chaperone, was overflowing with zeal, though somewhat lacking in tact, so she preached in season and out of season—using the horse's refusing to follow the horseman down into the deep mud as an illustration of our resisting the leadership of the Holy Spirit, and our having to walk ten *li* in a drizzly slushy rain called forth a sermon from the text "Rejoice always." She was constantly exhorting our old horseman to become a Christian, till finally—I dare not say from what motive—he promised her he would; but she was distressed beyond measure the following Sunday that he did not attend services, but stayed to look after his horse who was sick and refused to eat the beans.

Our primary object on this trip was to bring before the women the course of study as outlined for the women of the church—to encourage them to study, teach them how to study and to examine those who had done so. We found a few who were ready for the examination, a good many who had just begun studying, and still more whom we organized into classes, so that we left at every church an organized class of from three to fifteen members. It was quite pitiful to see some of those who had been working in the fields all day come in to study at night, and then it was such a laborious task for them to read. Also, when circumstances permitted, we did house to house visiting in the villages—distributing tracts to the women and children, preaching to the unbelievers, encouraging the discouraged, and having prayers in the homes of the Christians. Of those whom my Bible Woman and I visited, there were five who expressed a determination to become Christians, and one old lady had us burn up her fetich. I am sure none except those who have had the

same experience, can imagine the keen joy with which I, for the first time, struck a match to those objects of devil worship. But I must say, by way of parenthesis, that if I were his Satanic majesty, I wouldn't have cared very much, for I would not consider it a very great honour to be given those old dirty rags to live in. Another part of our work was to bath and dress the old sores cuts, burns, etc. on the children and to grease the babies' heads, caked with crusted dirt and get the mother to let it stay on over night and to wash it next morning.

Miss Erwin said I would be too badly spoiled if the whole trip went through without a ripple, and though she stoutly affirms that it was no prearranged affair, we had our storms the last day. We walked ten *li* in the morning and had a saddled horse sent out to meet us thirty *li* from Songdo, and intended to "ride and tie" the remainder of the way. But we had just strapped our coats to the saddle, and before either of us had mounted, the horse jerked away from the man, and with the toss of his head which seemed to say "Fare thee well" he disappeared over the mountain, and we have not seen him from then till now. A few days later, the man brought home our coats—strangely worn in places. But our troubles did not end there. Just as we were entering Songdo, the old Bible woman, after much persuasion, was riding the pack pony, when he became frightened at a passing train, knocked the old horseman down and ran over him, threw the Bible Woman off, got the food boxes down under him and pawed like mad till he got them loose. The sound of breaking glass was terrific! The horseman and Bible Woman were badly shaken up and bruised, but nothing serious. And so ended my first country trip—but I hope it will by no means be my last.

KOREAN STUDENT WORK IN TOKYO.

Allow me once again to send (to The Field) some information concerning our work among the Korean students here in Tokyo. As I have already written several times to our friends, our work has progressed far beyond our expectation.

"Make straight the way of the Lord," cried John the Baptist in the wilderness, who came six months before Christ, and preached Repentance. The Korean Y.M.C.A. was established six years ago, for the good of the Church, and preached Repentance, as John did. Occasionally people asked us, "Is it a Church?" and we answered, "No, it is not a Church," as John answered when he denied to the people that he was Christ.

The first service in the new Church—a Japanese building rented for the purpose—was held in the morning of the first Sunday of this year, after the arrival of the Rev. Choo Kong San who was sent to this field as Pastor of the Union Church. It was a bitterly cold morning. I was

walking to Church and, on my arrival there, met two young men, one at the Church Porch and the other on the street, inviting passers-by to enter, and follow Christ.

As I entered the Church, I found the congregation squatting on mats with, here and there, a *hibachi* to keep them warm. There were about ninety in all; among them, three ladies and several children. It reminded me vividly of the Christian life in the home land. Everybody looked happy to have a new Union Church, and they sang hymns in heartfelt praise and thanksgiving for the blessings that the Lord had given them.

On the second Sunday—the second service held in the new Church—the congregation numbered 103, while at the evangelical meeting of the Y.M.C.A. the usual number were present. I may be mistaken, but as far as I know, this Union Church is a blessing to the Koreans. The Koreans in the Hawaiian Islands, San Francisco and in other countries have their own denominational Churches, but lack, as yet, a Union Church.

Another noteworthy and rather remarkable fact is that there are nine Korean students in the Aoyama Gakuin (Methodist Mission School), of which number, five will enter the ministry after their studies. There had never been before as many theological students as now.

During the New Year holidays, the Korean students of the Aoyama Gakuin had early morning prayers. For ten days, they made it a point to rise early in the morning, and after reading the Scriptures, put out the lights and darkened the room again. Prayers were said from four to five o'clock. At these meetings they were wonderfully inspired and received great blessings. After breakfasting they went to visit their non-Christian friends and brought them to Church and to the Y.M.C.A. evangelical meetings. There was a non-Christian Korean student in the same school. He was invited to prayer meetings, and, having found there the Truth, he now attends our Church services regularly. I cannot but congratulate the missionaries for the wonderful fruits of their labour.

Will you join us in praying for the young Koreans in Tokyo, who are the future leaders?

S. H. CHOL.

TEACH ME THY WAY.

(PSALM lxxxvi, II.)

“Teach me Thy way O Lord;”

For Thou canst all the future pathway trace,

With all its dangers which I dare not face

Unless Thou fortify me by Thy grace,

And guide me by Thy Word;

“Teach me Thy way, O Lord.”

“Teach me Thy way, O Lord ;”
 My wayward feet are sadly prone to stray,
 To wander on and leave the narrow way ;
 I need that Thou should’st lead me day by day
 By Thy own gracious Word ;
 “Teach me Thy way, O Lord.”

“Teach me Thy way, O Lord ;”
 That when I face the foe upon the field,
 My soul may safely shelter neath the shield,
 While nerved by Thee the mighty Sword to wield
 Of Thy Almighty Word ;
 “Teach me Thy way, O Lord.”

“Teach me Thy way, O Lord ;”
 I fain would serve Thee with unerring zest,
 Nor would I offer less than all my best,
 Fill’d with Thy spirit, and of power possess
 From Thy life giving Word ;
 “Teach me Thy way, O Lord ;”

“Teach me Thy way, O Lord ;”
 I would not choose my pathway if I might,
 But trust Thee, dearest Lord, to lead aright
 Through days of darkness to eternal light,
 By Thy unfailing Word ;
 “Teach me Thy way, O Lord.”

“Teach me Thy way, O Lord,”
 “Thy way” tho’ sometimes dark, is always best ;
 And while I trust Thee I am truly blest,
 For to the trusting heart Thou givest rest,
 According to Thy Word ;
 “Teach me Thy way, O Lord.”

JOHN BURNHAM.

Brentford.

Mr. John Burnham, author of the above was one whom many in Korea knew and loved, the father of Mrs. Vesey of the S. M. Mission. He was for many years associated with the great Spurgeon and later was the author of many helpful hymns and religious poems.

A SALVATION ARMY TRIP AND COUNCIL MEETING.

At the commencement of the year Colonel Hoggard decided to hold Local Officers' Councils in the Choong Chong Province, and I think it was on one of the most bitterly cold mornings that Staff Captain Crispin, Captain Riley and Captain Manton, with Colonel and Mrs. Hoggard, left Seoul for Yoo Koo, the centre where the meetings were to be held.

We went by train to Tai An where it was arranged for three ponies to meet us for the baggage, since there were five of us in the party. On arriving at Tai An we discovered that one mapoo had had a chance of a longer journey and more money, so he had accepted it, leaving us with only two ponies. Therefore jiggies* were procured instead. The baggage was loaded as quickly as possible for we just ached with cold whilst things were being fixed up. The roads were covered with frozen snow and the winds were piercingly cold.

We had not been on the road many minutes before we were glad to dismount and walk, that we might get warm. Staff Captain Crispin trudged along with his bicycle through the snow without any chance of riding. If we walked quickly, it meant we had to go back to meet the jiggies, for we had to use every means of persuasion to get them to come at all. They said the roads were too bad and the distance too great.

After several hours journey we arrived at a chumark† where it was necessary for the horses to feed. Here one jiggy man gave way and said he could not possibly go further, he was too cold. We asked him to try, because it was difficult to get another man from that place. We fixed things up and started off. A little while later a boy came after us and said the jiggy had gone and left the luggage on the road, and some of us had to fetch it, and the difficult thing was to get another man.

Mrs. Hoggard having been crippled for six or seven weeks as the result of a kick from a Korean pony was compelled, in spite of the severe cold, to ride as much as possible. The others who were not so inconvenienced preferred walking to riding in the cold.

The roads were so slippery that the Colonel was compelled to hold the head of Mrs. Hoggard's horse most of the way. There was a very steep mountain to encounter. Mrs. Hoggard will never forget holding on to that pony's reins while it first fell, and then the Colonel fell, and she was thankful when at last they reached the top, and still more thankful she got off at the top for it was worse going down than going up. The pony simply slipped down the mountain on all fours, the Colonel holding on to him as best he could with one hand, and with the other hand holding on to Mrs. Hoggard who had "lost her legs" through riding so long in the cold. Colonel and Mrs. Hoggard arrived at Yoo Koo with some of the baggage and one pony somewhere near midnight.

Staff Captain Crispin had gone ahead with his bicycle. Nothing more was seen of him until the next day, for unfortunately he lost his

* Carriers. † Inn.

way in the snow and when darkness overtook him, he was compelled to stay in a chumark. A search-party was arranged to go out to find him, but just before it started out he arrived safely, for which we were heartily thankful.

Captains Riley and Manton were having a desperate struggle to get the jiggies to travel in the dark, as there was no moon and the jiggies said they had never travelled in the dark and must stay at the first chumark and finish their journey the next day. Seeing they were carrying food box and beds, the Captains had to do their best to encourage the jiggies to continue the journey. It certainly was difficult. First one would slip and fall, and the load go rolling away, and then another, and then there was the struggle of getting the things fixed up again, and not a single house did those men reach without going in to get warm, and when they sat round the charcoal fire, a sleepy feeling came over them and they wanted to sleep. It was by keeping the door open and letting a little cold air in and constantly pleading with them giving them no peace that they had to come out.

When the jiggies got to the top of the mountain already referred to they pulled branches from the trees and lit a fire to melt the ice on their shoes, for they found it impossible to go another step without slipping.

At last they saw a number of Korean Salvation Army Officers, and right glad they were to see them, for then they knew they must be nearing their destination. It was now 12.30 midnight and there was 15 *li* more before Yoo Koo was reached. The jiggies had gone into another house and said it was no use; they could not go any further. So the Lieutenants each shouldered some of the baggage and they were able to get along quicker without any further trouble, arriving at Yoo Koo at about quarter to two in the morning.

Truly this was a trying journey but it was gladly endured, especially when we looked into the faces of the 40 men who had tramped hundreds of *li* themselves—making altogether a total of 3,000 *li*—that they might learn better how to win their fellows to Christ.

It was amazing how they sat for four days, listening to three lectures per day and attending a public meeting each night. Not only did they sit all day, but some sat up even till midnight taking down the notes of the Lectures which had been given, which had been written on the Board, so that they could have them for reference when they had returned home.

The Hall was crowded for the public meetings each night. Mrs. Hoggard and Captain Riley were only able to have just a wee glimpse of the last Public meeting, as each night, their time was fully taken up with the women who gathered together; the object of their going was for the Women's side of the word, and oh, how eager the women were too! One woman had walked many, many *li* in order to study and before we could get our breakfast in the morning she was at the door waiting to come in. Indeed she was the first to come in and the last to go out.

The women had an opportunity to testify in one meeting, and one little woman rose to her feet and with a very bright countenance said

before her husband came to the Salvation Army they lived a very different life than they did now ; indeed, she had never known what love was untill he had received Salvation. Now both she and her husband are converted and soldiers in the Army, and not only loved Jesus but love one another, and the only desire she has is to live to please her God Who has given her this love.

While listening to the wonderful testimony of this woman the tears flowed down the cheeks of Mrs. Hoggard tears of gratitude to God as she realised that the story of the Cross was reaching the hearts of so many dark women and changing their lives to such a marked extent.

We must just tell you about the last meeting, which was a public one. The Colonel had been talking about the Baptism of the Holy Spirit and just as he was finishing, eighteen men rose and came to the front. Oh, how they prayed and wept and sought the power of the Holy Ghost to fit them to work for God and we have every reason to believe that their earnest, pleading prayer was answered, for not one rose from his knees until he declared he had claimed the power he was seeking.

And so the four days ended, and the next morning, long before daylight, there was the bustle and excitement of the men preparing to return, and by breakfast time each one had his baggage on his back and came to say " Good-bye " and to get some promised medicine for the sick of their separate villages. One came with the names of 15 different sicknesses on paper, and asked for medicine for each kind. His faces was a picture when he looked up to Ensign Hill, who was the Regional Officer in charge, asking for medicines to meet the need of the diseases he had named, and he was supplied with all he needed excepting one kind.

Thus a happy, profitable Council was concluded, but not finished, for we expect to reap great things as the outcome of the seed sown.

MRS. HOGGARD.

THE WORK IN ANDONG.

The last three months have been busy ones for our station. The men have been in the country doing their country work and those left in the station have been busy with language study and other work.

The missionaries' report of country work this fall is very encouraging. In Mr. Welbon's district 5 churches ask to support a helper. Before this he received less than half his salary from the Korean church and had twice as many churches to visit besides. Mr. Renich reports 15 new believers in one church and 18 in another. Mrs. Renich went with her husband this fall to visit his churches. She taught the women while Mr. Renich was holding a men's class.

One morning she gave a talk on the care of children and tried to show them how to bathe baby. The little Korean baby did not enjoy his bath, as evidently it was the first he had ever had, and the demonstra-

tion did not prove very effectual, for the women can not endure to hear a baby cry.

In Mr. Crothers's district there have been 24 baptisms in half the district so far while last year there were only 5 baptisms in the whole district. In the village that was burned almost a year ago 9 were baptized this fall. In this district 6 churches pledge \$72.00 a year for the full support of a helper who last year had 16 churches to oversee, and received from them only \$24.00, getting the rest from mission funds.

The presbytery met this year at Taiku about a month ago. The report was also very encouraging, for this year 6 new men from our station's territory were received as candidates for the ministry, where there was only one last year. Mr. Welbon, Mr. Crothers and Mr. Renich returned from presbytery the Saturday before Christmas. In many ways the trip was a hard one, for it rained and snowed on them when going down, and the roads were very bad on the way back. However, after reading about travel in other countries, it is not as bad as it might have been.

On Christmas day services were held in the church almost all day. The school boys had charge of the afternoon service, and the school girls in the evening. Then they had the regular worship in the morning. Christmas day to the Koreans is a holy day rather than a feast day.

The week after Christmas the winter Bible Class for women started. We had Miss McCune of Chairyung to help in the class. On account of the rain she was a day late in reaching Andong. She was very anxious to start from Taiku, but the horsemen would not start in the rain. She traveled 17 miles in the dark Saturday night in order that she might reach Andong Monday night to start the class Tuesday morning. The attendance was small on account of the rain and snow. Miss McCune was very much encouraged with the work here, and thinks we have the making of a splendid women's work. The women's class lasted a week. Mrs. Welbon has the Andong women meet every Thursday for Bible study and we are hoping to get more classes started.

After the class Miss McCune went to the country to hold classes in the different districts. She had a very difficult time in travelling, especially in one place where the snow was so deep and the mountain passes so steep she had to crawl on her hands and knees to keep on the narrow path and avoid falling over the precipice. In the last class held before she returned to Andong, after a hard day's travel she reached the church after dark and spent part of the night in a cold room. In one of the classes 100 women studied, and in another 60. The last class held before returning to Andong was not so large, but 7 women decided to believe.

During the week of prayer the missionaries divided the city into six preaching districts, the four pastors each taking a district, and two Korean church officers a district each. Each man took one or more Koreans with him, and tried to make a house to house visitation. They

hope to continue this during the coming year as much as country work will permit.

This year the medical work has been growing. Dr. Smith says that on market days the dispensary gets its share. Although the dispensary conditions are not altogether satisfactory, a number of operations have been successfully performed. Quoting from Dr. Smith, "Allowing for differences in race and ideas, medical practise is here much the same as at home. Many of their diseases are 'wind' diseases. For instance, I was told yesterday of a man who had paralysis on one side of his face, and he said it was a 'wind' disease—the wind on the inside of his body had shifted to one side instead of remaining balanced, and so his mouth was pulled around to one side. They treated it by securing the corner of his mouth to his arm with a hook, thus holding it in place."

Mrs. Smith has the school girls come to her house twice a week for sewing. She also over sees the Primary Sunday School. The girls' school is growing both in numbers and quantity of work done.

During the coming year we are looking forward to a larger work. We hope that our church building will have to be enlarged. We need the continual prayers of the churches at home, especially now for the new believers; the new groups starting in the country without a leader, and so many anxious to learn; for the Bible women going from group to group, that they may give to the women some definite knowledge of the gospel of which they are so ignorant.

We newer missionaries are trying to get as much as possible of the language, and meanwhile are adding our "mite" to the work.

We pray that all our labours will be blest and that during the coming year many souls may be brought into the Kingdom.

ELLEN McCLUNG CROTHERS.

UNITY AMONG HIS FOLLOWERS.

For a long time I have been wanting to write a word that might contribute something toward the fulfilling of what I know to be the earnest hope of many Christians, as well as the fervently expressed prayer of the Master, the unity of His followers. I do not mean by this that I feel there is jealousy, antagonism, and strife among His people in this land. On the contrary I believe the general feeling of good will among ourselves has tended to blind us to the fact that we are not only keeping them apart who are one family, but by failure to quicken a consciousness of their common parentage perpetuating an estrangement which must be an unspeakable sorrow to Him who found not only joy, but great strength in the consciousness of His filial relation to the Father. I do not believe that many are carrying on their work for the purpose of extending their denominational influence; or with the conviction that, even with the

possibility of a single united Christian church in this land, it is better to maintain their denominational separation. Surely this cannot be when the church has had no opportunity deliberately to choose this course for itself. While we may all have opinions as to the teaching of Scripture on the questions of both doctrine and polity, and also on the value of the latter aside from any strict Scriptural teaching on the subject, this opinion or attachment to certain thought and practice has not been with many of us a matter of study and personal conviction as much as association and habit.

Even in the beginning when these various views began to be held they were not largely in the sphere of the conscience, but became so called by reason of the opposition which prejudice made to them. In other fields where they are feeling the full force of the logical consequences of these views, they do not glory in but greatly deplore them, and are striving valiantly, but against the great odds of conditions deeply entrenched (for which entrenchment the natives are not at all responsible but have to suffer the bad consequences) to correct them, and introduce that unity whose necessity they have only realised after seeing the sad results of division. The first Protestant reformers wished to be no more than reformers, correcting the abuses within the church; not go outside and establish a separate church and be scismatic. They were driven to this step, and took it only after exhausting every other possible means of accomplishing their purpose; but like all movements of men, when the separation was effected the impulse carried them on to such extremes as to weaken, and to an extent bring into disrepute, the whole movement. Surely we can have no zeal in perpetuating a separation which those who had to take it at the time greatly deplored. We are satisfied that there is a good feeling among the various Christian bodies, but in a human family who would boast of simply good feeling or toleration when it is love and unity that is the very constitution of the family. Not only is the essential idea of the body of Christ, union, but the conditions in the country are more and more such that the church of Christ with its whole united strength should confront and conquer.

We have taken much satisfaction to ourselves, and it has not always been quiet either, because of the progress of our various little churches established in this land; sometimes I fear it has been more over the greater progress our own particular church has made in comparison with some other, than over the salvation of souls. We have sometimes lost sight too, I believe of the real work of the church—not merely the making of disciples but the leavening of society. We know we have the leaven, but it will take the full strength of a united church to bury enough of it, and deep enough, in the life of this people to make it a people of the living God. The first rush we for awhile thought had taken the whole citidel, but we now realise it was but an outer breastwork, and that the real opposition is still before us.

Can we stand still and be satisfied with our present forces while the enemy remains in its large and increasing strength. Just now the forces

need the heartening that would come from such a forward Master led movement as this, and shall we in Korea, who have sort of imagined that we had very superior methods to teach the world, be backward at a time like this, and when we have the laments of other fields sounding in our ears? Now it seems comparatively easy of accomplishment, but who can tell how soon the seeds of discord will be introduced—there are already indications that there will soon be at least more units to be brought together, that will make it almost impossible of accomplishment, and commit the church to a long period of weakness and retrogression, simply, because we have not given them the full Gospel committed to us.

I am very glad that there seems to be a disposition to revive the question which for a time was taken up with enthusiasm. Would it not be helpful to have a free setting forth of the question in the columns of the "Field," especially of the difficulties in the way that steps might be taken to remove them. Of course it must be assumed that whatever views are held are sincere and deserving of respect, and the whole discussion be conducted in an irenic spirit.

WALTER E. SMITH.

FROM OUR FUSANCHIN CORRESPONDENT.

In Fusanchin, December 25th, 1912 dawned clear and bright if somewhat sharp and cold. The latter condition mattered little however, since Koreans enter into Christmas celebrations with such hearty good will and cheerful anticipation. Snow and rain can spoil outdoor pastimes and arranged programmes but mere cold—never. Perhaps missionaries appreciated the favourable weather conditions most, especially those of our members who had promised to spend the day with Churches some distance from our homes. For us all the day began with hearty greetings from loved ones near and far and the pleasurable excitement of opening interesting looking parcels placed before us on the breakfast table. At such times the changes that a year has wrought are home to our hearts with new vividness. We did miss Nornam Engel, the little laddie whose going in and out of our homes had always brought such sunshine—now away in far off Australia. Miss Menzies' return after four years absence, has been a big boon to our station this year though. Her help is particularly invaluable as Superintendent of the Girls Boarding School and Orphanage, when girls at this stage of Korean history need such wise control and supervision.

The local Christmas services were well attended and the festivities much enjoyed. Engel Moksa and Mackenzie Moksa both failed to distinguish themselves at all brilliantly in the games of contest with the men, but probably the games were all the merrier because of their failures.

Miss Niven spent the day with the Tongnai Eumnai Church people and helped to make the day pleasant to the company there.

Mr. Mackenzie and I were promised to the Leper Asylum inmates, so accordingly set out for that spot after breakfast accompanied by helper Pak of Chinju, who addressed the inmates at a very hearty forenoon service. They all looked so happy. Not unlikely the knowledge that a Christmas feast—the like of which they had never shared before—was in preparation, was somewhat responsible for their pleased looks. Forenoon service over, we repaired to the keepers room to have our lunch, whilst the helpers in their dining compartments did justice to their feast. Shortly after, all met in the meeting room again for a service, varied by the receiving of gifts, warm mufflers, cuffs etc., that the thought and works of kind friends in Scotland, America and Australia had provided for them. All seemed specially touched when they heard that some of the gifts had been prepared for them by some boys and girls in America “That such as we should be thus thought of, is a wonderful grace” many exclaimed, whilst the gratitude of others was more touchingly expressed by the silent tears dropping from their eyes. A few of the inmates were too ill to rise and share the general enjoyment, so after a short time spent with these individually we left for home.

The following Sunday was a glad one with us all—when four women and two men were baptized during the forenoon service. The baptism of these was particularly interesting—as they consisted of—a dear old lady over eighty years of age—her son now a man also venerable with years, and his wife. Next Sabbath there were more baptized and we had the joy of celebrating the Lord’s Supper on the first Lord Day of 1913.

Some new work had been undertaken for the new year, and for the carrying on of this and all our Master has committed to us—we look to Him for grace and strength.

MARY MACKENZIE.

ESSENTIALS OF SUCCESS.

The general manager of a great business was once asked according to “The Phillipine Observer” :—“What are the essentials of a successful salesman?” and when the successful man replied, it seemed he was preaching to preachers, lecturing the lecturers, giving editors the subjects for editorials, touching life’s centers everywhere. For this was the successful man’s answer to the question.

Absolute honesty in statements concerning the goods he sells.

A thorough knowledge of the merchandise he handles.

Patience and willingness to show goods to customers, even under the most trying conditions.

Courtesy is an invaluable asset in the retail trade.

Correctness in clerical work incidental to handling sales is important.

Personal appearance counts for a great deal in pleasing customers, which is one of a salesman’s chief objects.

There must be a desire to learn all about the stock in his department and to help keep it in condition.

Loyalty to the firm and *a willingness to do more than his prescribed work are always appreciated.*

Is there any point where this does not apply to missions? We think not.

“WOMAN’S WORK IN KOREA.”

Missionaries are certainly the happiest and best rewarded people in the world, and count any difficulties they meet as unworthy to be compared with the glory of the Vision and present crown, not to mention that which is to follow; they do not talk of their little difficulties, only now and then in private conversation, an incident slips out as an unimportant detail of some story of the Work, and we have little doubt that we shall have to bear pretty general condemnation, if not ridicule here on the field for this brief and certainly inadequate presentation of a few illustrations of the shadowy side.

Most men love adventure, and no doubt, often, far greater risks are taken, and dangers and difficulties met and overcome by men of the world for adventure’s sake, than, the majority of missionaries encounter for the sake of Christ. But on the other hand, most of the women missionaries whom we have met, are quiet if not timid women, who naturally shrink from adventure, danger and difficulty, for its own sake. They would never stir from the seclusion of their quiet homes, were they not lured by the love of Christ, and pity for their poor darkened sisters, but that love leads many a delicate girl who never travelled across her own state line, to cross wide seas, take up a home among alien people, and unshrinkingly, meet hard conditions and danger, in much the same way, as the men of the stations. Those who think our women missionaries have an easy time, should accompany them on some of their country trips.

At any time they may be found going from one dreary and dirty little village to another, caring for diseased bodies and for lost souls, sometimes crossing rough winter seas, or angry rivers filled with ice, or riding pack ponies or even oxen over indescribable roads, climbing tiger and wolf haunted mountains, (with no other protectors than unarmed native coolies) eating and sleeping in little mud huts, or cold barn like meeting houses warmed—if at all with tiny inadequate stoves, whose best and most vigorous faculty is to throw out suffocating clouds of smoke.

The thermometer often drops out of sight in the North and even in the South the mountain roads are covered with ice and snow in winter.

Miss Cutlers’ trip from Hai Ju to Seoul through a driving blizzard, partly at midnight, over icy roads, nearly drowned in a half frozen tide river, her wet garments freezing upon her ere she found shelter in a cold room full of charcoal fumes, was told in one of our previous numbers,

but was only one instance of the sort of thing our ladies uncomplainingly, no, eagerly meet.

Miss McKenzie, between 50 and 60 years of age, who died of Typhus contracted in a disease stricken village, where she spent a week or more blessing the poor hopeless women with the vision of Jesus revealed in her love and faith; Miss Samuels who spends her winters travelling on horse back over the terrible mountain roads of the North, holding classes in the hungry villages, not returning to the warmth and comfort of her mission home for weeks or months, Mrs. Grierson, a timid (?) little lady who for months holds the fort alone the only foreigner, in her far Northern home with her little ones only for company, hundreds of *li* from missionaries while her husband journeys from group to group over a great territory; Miss Pitts who died from a fall with her horse, traversing a treacherous bridge on her way to a class; Mrs. Welbon who goes with her 5 little ones in native chairs to teach the country Bible classes; Mrs. Moffett whose leg was broken while travelling on a bicycle to one of her classes, and again rebroken during her return in a Sedan chair at that time, and who perhaps died as the result of overwork, Miss McCune who at midnight, with only worse than useless drunken coolies, crept on hands and knees over a dangerous icy pass to teach her women, Miss Davis who forded an icy cold stream and walked all day in drenched garments, in a chilling wind to keep an appointment with her class, all illustrate the common spirit of our women.

Only winter before last a frail little woman Miss Campbell from Pyeng Yang travelled alone to the far northern station of Kangai with only heathen chair coolies for company. As we have said the cold is extreme up there, in fact a recent letter told us their ordinary thermometer could not register so low. The coolies often drank heavily. The way led over some of Korea's highest mountains with terrible ravines and glassy with ice. After nursing there for months, often night and day, and herself ill and sorely in need of a medical aid, and rest she returned to Pyeng Yang, again quite alone, down the river, then open, over the rapids of the Yalu with strange boatmen her only comrades. She arrived in Pyeng Yang just as the station doctor was leaving, the Korean doctor was soon after removed, and almost immediately she was obliged to take up the whole responsibility of the hospital and strenuous conditions of illness in that station.

The winter of 1913, Miss Butts of Pyeng Yang while on a country trip rode many miles drenched to the skin in a terrible rain, and then sat for hours in a cold room in wet garments waiting for dry clothing which had been delayed with the pack. Then while already ill, instead of returning home, she turned aside to a place where she knew she could get medicine in order not to disappoint her waiting class, but she soon became too ill to return, and lay for weeks at a mining station in bed with Pneumonia. And what shall I more say? For time would fail me to tell of Gideon and Barak and Sampson and of Jephthae and David also, and many women also as faithful and brave, and the prophets, wh

through faith have worked righteousness, obtained promises, stopped the mouths of lions, and *out of weakness were made strong.*

Thank God for our indomitable women! who for their part rejoice "to fill up that which is behind of the afflictions of Christ in their flesh, for His body's sake, which is the Church."

L. H. U.

A NEW SUNDAY SCHOOL IN SEOUL.

By MISS AVISON.

Our heathen Sunday School has been running or just eight weeks and last Sunday 119 children attended. The first Sunday we had thirty-five.

Four of the Severance Hospital students and one nurse besides another young native woman have been helping but if it continues to grow we will soon need more teachers, as more than ten make too large a class.

Since the school is still in the beginning stage many things will have to be changed and learned from experience, yet the interest shown by the children is encouraging. The teachers all go out about half an hour before time and gather up children who are playing about the streets. One teacher stays in the hospital dispensary, where the school is held, and takes down the names of those who bring children with them. Prizes are given out later, one each to the boy and girl who have brought the most children with them. Brightly colored silk flags mark the place where each class is to sit, and help to keep order, a thing that the little heathen know little about. In fact there is nothing that they do know much about. They don't know who made them, they never heard the name of God or Jesus, they don't know a thing. Their bright eyes just shine with interest and intelligence, making it fascinating work, to tell them the Bible stories. They are extremely fond of picture cards, and above all they love to learn to recite. Our aim is to fill their minds with Bible verses and hymns, the Lord's prayer, the Ten Commandments, etc., so that wherever they may go when grown up they will never forget what they learned in Sunday School. We also hope that their parents will become interested and be led to believe. It is wonderful how the children learn to sing. Led by the organ and two cornets, they soon catch on to a tune, and the building rings with their fresh young voices.

Martin Avison and Wilfred Twilley play the cornets and sometimes Raymond and Edward Avison add to the music with their mouth organs. I think that Christ, who loved little children, must be glad to hear it. In one house where I asked that the children be allowed to come with me, the parents hesitated a good deal but finally gave their consent. The little boy put on a very brightly colored, hat. "Oh, how pretty!" I said.

The mother looked at me, saw that I appreciated their best things, then said to him, "You might as well put on your clean coat. "When that was brought out, I said again, "Oh, how beautiful"! The woman hesitated, looked at the little girl, and said, "I suppose you might as well put on your new skirt." I admired the bright pink skirt, and then the woman said, "Now your jacket looks dirty," and brought out a brilliant green jacket to match. The mother beamed as I said how nice they looked, and then the baby wailed, "What am I going to put on?" "Do you want him?" she asked. "Of course" I said, so she said, "Well, you can wear your new shoes."

This satisfied the little fellow, but not the mother. She hesitated a minute, then said, "I suppose you might as well all wear your new shoes. I was saving them for the New Year, but it won't hurt to wear them to-day.

So little by little they got all fixed up, and soon we started off looking quite smart. When I finally came back into our compound I looked like the Pied Piper, with a crowd of children prancing at my heels. I don't know how it is in the country, but here it is not easy work to gather in the children. They do not follow you just from curiosity, as a rule. One must beg and coax and inwardly pray hard all the time. My knowledge of the "child talk," and the child feelings, gained as I grew up here myself, is invaluable to me in this work. I often think of this little incident, and hope that just as the mother brought out one clean, fresh garment after another, so our school may grow in strength and attractiveness and usefulness, so that the children may grow up clean and sweet and true inside as well as out.

WERE I AN OLD MISSIONARY.

TO THE EDITOR ;

I have read, with appreciation and a keen delight, the article entitled "Were I a New Missionary" and would like to contribute the following ;
Were I an old Missionary, I would ;

1. Put first things first.
2. I would soon find out, that the first of first things, considering the future of the work, is the undisputed necessity of leading the new missionary into the walk he must walk, and teaching him the talk he must talk.
3. I would not entrust him with several grown up men's work immediately, and then feel offended if he seems to try run the Mission.
4. I would seek him out at Conference, at his hearth, and in the by-ways, grasp him affectionately by the hand, and say ; "Brother, my word to you is this ; get the language. Without it you are only half a man. Get it at the sacrifice of anything below your health and your honour."

5. I would make it a point to rap on the head (figuratively) any and all persons, who officially or otherwise, burden the shoulders of the raw enthusiast to the detriment of his language study.

6. Finally, I would pray for the baptism of the newcomer, with all divine powers of Love, and Patience, and Enthusiasm. In other words, I would lay hands on him so that he receive the Holy Spirit.

P. L. G.

WHAT CAN BE DONE TO SAVE THE CHILDREN?

The above question refers especially to the Korean children. The cause for my asking it at this time is the growing evil of the tobacco habit in that most deadly form, cigarette smoking. The old time long stemmed pipe is bad enough but is not to be compared with the new fangled cigarette which has found its way into every village in the land and is rapidly finding its way into the mouths of hundreds of thousands of boys and—shall I say it? girls and young women as well.

The Korean children have been losers and have lost much that should have come to them but this is their greatest loss. They are by this deadly little invention of the evil one being robbed of their Right to become strong men and women. Not only are they being robbed of the privilege of growing into strong men and women physically but their minds are being stunted and their very souls are being dwarfed so that they have not a fighting chance to grow up to be men and women of strong character and high ideals.

Some one may question the above statements and say that they are over drawn pictures of a very innocent pleasure which should be allowed to these poor people who have so little to make their lives worth living. I would simply refer such belated people to what has been said by many of the leading men of the medical profession of the present age. Also to what the leading men in all the churches have said in their conferences and assemblies from time to time on this subject.

But I fancy I am wasting time and ink while writing any thing to convince the readers of "The Korea Mission Field" of the evil of the cigarette. I wonder however if you have noticed as I have how many small boys and women of all ages, to say nothing of men are becoming slaves to this little white monster?

The remedy, What is it?

Here is one that I offer for what it is worth. And I believe that if taken up with in dead earnest and pushed by all our missionaries and native helpers and pastors it would do much toward stopping this great curse. The idea is not mine at all but it was originated by Dr. W. B. Palmore, Editor of The St. Louis Christian Advocate, and was started by him at the beginning of the present century. It is a simple organization, if it may be called an organization, it is so simple that all that is required

to become a member is to sign a pledge and send the name to Dr. Palmore. But for our purposes here in Korea it will not be necessary to send names to him. The organization is called the "The New Century Knights" and also "The New Century Ladies." I am sorry that I have not the pledge before me so I could quote it just as it is but that matters little again for our purpose here as it could not be very literally translated into Korean. It is some what like this. "It is my determination never to use profanity never to drink spirituous liquors as a beverage nor to use tobacco in any form; and to try to make world better.

Some time last year with the hope of saving some from these bad habits I had a little card printed and started a society which we call the "Sam Yak Hoi" or the three pledge society. The subject may be presented to our people at any time and all who wish to, sign the card promise to abstain from profanity, the use of spirituous liquors, never use tobacco in any form, try to be a true person and make the world better. Those wishing to become members sign the card and pay one *sen* which is used for printing and other expenses. Every member is given a small card or certificate of membership. Any one of any age, either man, woman, boy or girl may join.

Something like two hundred people joined the society in the bounds of my work and I think many more would if the matter was kept before them. It is hardly worth while for one or two persons to try this thing without the co-operation of many others.

I am not prepared to say that this is the best plan to cure the evil of which we are speaking but I am trying to say that some plan should be worked out and worked for all that it is worth by every missionary in this country till at least our Christian men, women, boys and girls are saved from this deadly curse, of the "white mans" civilization.

All who are in favor of doing something hands up! Let us hear from you in "The Field."

J. ROBT. MOOSE.

DEATH OF KANG MOKSA.

Kang Moksa of Yonk Yon city church died of pneumonia in the Hospital in Pyeng Yang in the early part of February. He was a Christian of about 16 years standing, formerly a school teacher and a scholar of the old school. He graduated from the Presbyterian Theological Seminary in 1910 and was ordained in 1911. He was about 60 years of age at the time of his death and leaves a family of four, three children and one young man about 23 years of age who is blind. Our deep sympathy goes out to them in this their time of sorrow.

THE METHODIST THEOLOGICAL SEMINARY.

By E. M. CABLE.

This institution was formally created June 23rd, 1910 although it had been in embryo for some time previous to this. It comprises a Union of the two Methodist bodies operating in Chosen viz., The Methodist Episcopal Church and the Methodist Episcopal Church South. The outline of the policy which finally crystalized into the above said institution might be briefly stated as follows:

1.—NEED OF A THOROUGH ORGANIZATION.

There was for a long time a deep felt need of systematically trained men in Conference relations. There was equally an imperative demand for this advanced instruction by the men themselves. No less urgent was the request from the native Church for better qualified pastors. Then too, the lack of great native leaders and apostles created an imperative demand for such an institution.

2.—OPPORTUNITY.

The possibilities of a thoroughly trained native agency cannot be minimized. It must necessarily supplement the lack of foreign missionaries. To this all heartily agreed. The foreign missionary can never hope to become as effectual as the native trained Minister. The impassible barriers of dress, diet, houses, method of living, language, etc., makes it impossible to actually become one with them in the truest sense of the word. The missionary can faithfully sacrifice and live for them and for a certain period in the history of this work his presence is absolutely necessary and essential but for reasons already stated he can not become an absolute integral part of them and the only hope of the ultimate triumph of the cause the missionary represents is in the duplicating and multiplying of his own personality in the native agency. Then too, there are greater possibilities in the growth and development of the native Church through a wisely and well trained ministry.

3.—CONDITIONS OF SUCCESS.

The success of such an institution depends largely upon the spirit with which it is taken up. The school must be made to stand for sympathetic helpful relationships to the natives. It must insist upon a high grade of work by the student. It will manifest a sincere love for all without showing any favoritism. It must exercise that patience and brotherliness which will make possible the realization of the object of the school. In the school we must set an example of the highest manhood and in order to do this we will have to exercise faith in the student; believe in him as our brother and insist that he live up to the highest ideals.

4.—SPECIAL IDEALS.

The real personal worth and character must never be lost sight of the spiritual life must be carefully fostered. Every student must be brought into a personal relation with Christ and his Holy Spirit which will produce a vital Christian life. There must also be thoroughness and accuracy in scholarship and a high grade of preaching with a corresponding practical evangelism.

5.—UNION IN THE REALIZING OF THE IDEAL.

To maintain such an institution would be a difficult task for any one Mission. The adage, "In union there is strength" is doubly true on the Mission field. A union of all the evangelical bodies in this enterprise is the great thing to be desired but failing to realize it the next best is a union of Missions of like denominations. We feel that this is the first step toward an eventual union of the whole.

The Methodist Union Theological Institute is located outside the west Gate on a very commanding site and close enough to the center of the city to make personal evangelistic work very practicable. The site includes more than four acres and is all high ground. From an esthetical, moral and physical standpoint it is a site to be desired.

No modern buildings have been erected yet. The excavation for the main hall has been completed and work on it will begin as soon as spring opens. The plant when completed will consist of the main building, dormitories, two foreign residences for the native teachers.

Until such a time as qualified native teachers can be secured the instruction will be done by the members of the participating missions.

The institution has laid out a four years course of study of six months each, three in the spring and three in the fall. It is the conviction of those intrusted with this work that a better type of preacher can be produced by giving him half of the time in practical work, *i.e.* in the active evangelistic work.

It is the plan of the authorities of the institution to place all the students, while in the school, under a rule of life. We all know that the elements of order and discipline are sadly lacking in the moral make up of the average Korean and to correct this a strict discipline will go a long ways.

The purpose of the authorities is to receive as students only those who are graduates of our mission schools or other schools or accredited standing. Owing to the tardy development of our educational work we are yet compelled to overlook somewhat this qualification but the requirement of character and practical evangelistic ability are rigidly insisted upon.

The first class graduated from the school December 20th, 1911. There were 39 in the class of which 33 were from the Methodist Episcopal Church and 6 from the Methodist Episcopal Church South. At present there are about 150 enrolled in the four classes.

We are hoping and praying that there may be men developed here who will become effective soul winners. Men who love and believe the Word of God and men whom God can honor as Moodies and Finneyes.

COUNTRY BIBLE CLASSES FOR WOMEN.

We are just in the closing weeks of the country class season for women, and it is too early yet to tabulate the results of this branch of the work for the year, but from the reports that have come in from classes already held, we feel encouraged to believe that God is blessing this form of work to the spiritual upbuilding and enlightenment of the women of the churches, and also as a means of teaching some who are not in the church and drawing them in. Of the missionary ladies, Mrs. Bernheisel, Mrs. Holdcroft, Mrs. Swallen, Miss Rogers, Miss Butts and Miss Best have been privileged to go out to the country for one or more classes of a week each and have held altogether a total of twelve classes most of them in the stronger and older groups, although one or two were held in pitifully small and weak places.

Since it is manifestly impossible for the missionaries, even if they could give much more time than they are able to give to this kind of work, to visit more than a very small proportion of the Christian women, in their home churches, the method pursued for some years by the Training Class Committee of the station has been to send the missionaries to hold classes only in the central and stronger churches of the various circuits and have the women of the surrounding small churches come to the central place thus enabling the missionary to meet more of the women of the circuit and also making the class a convention or conference representative, and large enough for it to become an enthusiastic gathering, whose members when they scatter to their houses shall carry back with them some of the enthusiasm, interest in Bible study and spiritual uplift they have gotten from the class and thus multiply its influence.

This method seems sensible and right when one considers how much ground there is to cover and how few missionaries there are who can give any considerable time away from their home duties and the local Korean work. But when by chance or otherwise one happens to go to one of the poor little, weak churches as I did once or twice this year, and sees how much these places need the help of a missionary one wonders whether our nice sensible method is so right and sensible after all, and whether it would not be better occasionally at least, for the missionary to go to the small places where there are not enough Christian homes to entertain guests, who come to study from other places or churches large enough to accommodate many people even if entertainment could be found for them. There are groups, many of them, of recent origin, scattered all through our work, some of them even not very many miles from Pyeng Yang, where the women are as ignorant to-day and as much in need of the help

a missionary woman can give as most of our women were ten and twelve years ago.

One longs for a missionary force large enough to spare more time for this kind of work. It is true that we have more Korean women now who are able to teach in a reasonably acceptable fashion and that we might send them to such places. But their number is limited and very inadequate to meet the need and even if there were more of them, I, for one, do not feel that the time has come yet, if it ever comes in our day, for the missionary to drop altogether this quiet, patient, plodding foundation laying kind of work, even though what seems the larger work of meeting and influencing large companies of Christians and training the best among them, to become Christian workers grows more in importance as the years go by.

Only twelve classes held by missionaries would be but as a grain of sand on the shore were they not many times more than supplemented by classes held by Korean women of the Workers Class.

The 93 women who studied in October in the Workers Normal Training Class of the Bible Institute, have been going out to all sections of the territory since November to teach Bible classes, using the course of study provided by the Training Class Committee and taught in the Workers Class. One woman, who in October pledged herself to teach in one country class, during the year, told me several weeks ago that she had already been out to four and was soon going to another. She is a voluntary worker as are most of the 93 women.

Each woman who teaches in a class sends in a report to the missionary in whose circuit the class was held and a duplicate of the same to the Superintendent of the Institute. By this means we know at the end of the season how many classes have been held, the attendance at each, and when and by whom the class was taught.

The class season closes in early March. From the reports already received (in early February) it looks as if the number of classes taught this year by Korean women, in Pyeng Yang territory, would be not far from a hundred.

The Bible lesson outlines are prepared in the summer by all of the missionary ladies of the station and the wives of missionaries who are in charge of country circuits, after conference with their husbands and the native helpers as to the times and places for holding classes, engage the teachers, see that they are provided with the printed lesson outlines to be distributed among the members of the classes they teach, supply them with readers for teaching the women to read and with Bible catechisms for sale to beginners, and send them out to the places arranged for. In this way the missionaries feel that they have a part in the country class work even though they may not be able to get away from home very often to take part in the classes in person. The work of making all the arrangements for classes, ranging in the different circuits from about 15 to 40 or more, takes considerable time, thought and planning. This planning and the earnest prayers that follow the women as they go here

and there into the villages of our territory, teaching the Word of Life, constitute a very real share in the work and serve to draw closer the ties that bind our lives and those of our Korean sisters.

MARGARET BEST.

We have also this interesting word from the Annual Men's City Class in Pyeng Yang, from Dr. J. S. Gale.

PYENG YANG CITY CLASS.

The City Class of Pyeng Yang was held from Feb. 10th to the 15th. There were present some 300 members and much interest was evinced in the study of the Bible. In one division I had John's Gospel, and in another the Book of Daniel. The latter class of about 50 men, composed of Church officers only, read through the history of the Babylonian prophet with deepest interest. As a souvenir of the class I have a very pretty embroidered scroll worked in silk by deft and kindly fingers, saying acrostically its words of grateful appreciation. I shall keep it as a memento of one of the happiest occasions of the mission field.

JAMES S. GALE.

KWANG-JU HAPPENINGS.

The month of January saw this station transformed into a school. Mr. and Mrs. Nisbet came up from Mokpo and they together with Mr. Talmage gave a month's training on the language. All the new people from Mokpo came up so we had twenty-five altogether enrolled in the class. Those of us who are just taking our first wobbly steps in this uncertain tongue felt the need of a guiding hand and during our months study felt that we were getting a great deal of help that would help us over the pitfalls of the first stretch of the road.

We also had the pleasure of having both the *Ad Interim* and the Business Committees to meet with us. This brought to us a large number of the members of the other stations and gave us a small Annual Meeting.

During the latter part of January and the first of February, Dr. Wilson was in China attending a meeting of the Medical Association. While in China he visited a good many of the stations and brought back a report of real progress that is almost hidden by the pressing needs.

The men's Bible class was quite successful, about 200 coming out for it. Owing to the high price of rice and the small crop of last year most of the men were too poor to come in. But those that did come applied themselves well and got a great deal of benefit. Rev. McCutcheon of Chunju and Rev. Yi of Chaiju, Kim Pil Soo of Kunsan and Chai of the Methodist church in Seoul, assisted in the class.

At present the women's Bible class is in session. There are over 200 enrolled up to date and more coming in every day. When we remember the grinding poverty of these people it is one of the strongest proofs of the hold the Bible has upon them when they are willing to come into these classes by the hundreds.

The work on the houses at Soonchun is being pushed as rapidly as possible and tho most of the lumber has not yet arrived, by concentrating on Mr. Prestons house they hope to have it ready for occupancy in six weeks.

The Sunday School work among the heathen continues to grow apace and is one of our most promising lines of work at present. We have five schools running every Sunday besides the regular ones in the church and school house, making seven in all with over 850 in regular attendance and on some days our attendance goes up to a thousand. In three of the places we have primary schools for the boys and some of the young ladies teach the girls in two of the places an afternoon each week. In one of the places already a meeting place has been started with preaching every Sunday—the logical outcome of these schools. Thus our work goes forward with the evident blessing of God upon it.

Barring colds, influenza, bronchitis gripe, two cases of badly sprained ankles and one case of badly scalded feet, the health of the station is very good.

L. TATE NEWLAND.

NOTES FROM SEOUL AND TAIKU.

BY DR. MILLS.

Since the organization of South Gate Church only four of five years ago, three colonies have been started and are now fully organized churches and have largely grown out of the work of two Bible women. Thirty different centres of Christian work are maintained in connection with South Gate work.

One Seoul missionary reports a number of new elders ordained and a fine group of candidates for the ministry ready for the Theological Seminary. Another item was the story of an elder arrested for cutting down a "Devil Tree" and on the way to the police court preached so effectively that they concluded such a man could commit no crime and released him. In one church thirty new believers are ascribed to the prayers of one old woman.

Another instance was that of a little Christian girl forced by a heathen mother into betrothal to a heathen, was saved by being called to her Heavenly bridegroom. During her illness she persuaded her mother to go to church and now the latter is full of the Christian hope of meeting her daughter in the Heavenly home.

Dr. Clark held six classes in the country for the training of workers, in 5 weeks, and says the attendance at and interest in classes has never

been greater. In almost all the churches the number of Christians have constantly increased and notwithstanding crop failures last summer and ensuing hard times the financial contributions of the Koreans to the work has also increased, so instead of asking the missions for help they had raised an endowment of four hundred *jen* with which to buy fields the rental for which would pay half the pastor's salary. How would this scheme work in America for such churches as find it difficult every year to raise enough to meet the running expenses of their churches in the scale they desire? Every group in this circuit had gained in membership, one increasing from eighty-five to one hundred and thirty Christians in the past six months.

After Dr. Mills departure the Annual Presbyterian Men's Bible class was held in Seoul. This year was a record-breaker for attendance as the figures went almost to 600. The class was held in the newly-erected Central Presbyterian Church. As usual prizes were given for the churches sending the largest to numbers to the class. But this year some of the delegations from churches comparatively near the city refused to be counted for the prize, saying that as they had won it several years running others should have it this year. Word also comes to us that the Annual Women's class (Pres.) in Seoul which is in session as we go to press shows the record register list of over 500.

From Taiku, Dr. Mills reports the following. The second church at Taiku organized as an outgrowth of the first church has an attendance of about 300, yet the congregation in the first church seem to be as large as ever and the church as crowded.

From the country itinerating districts of Taiku the following incidents were reported. A tinsmith had helped to organize a church in his own village and later moved to another neighbourhood. At once he began Christian work among his heathen neighbours and now a second church has grown out of his life and efforts. An old Christian woman being alone in a heathen village talks to her neighbours and so exemplifies in her life the doctrines preached that a church with a comfortable building and thirty members is now established there. For three months past this church has been meeting every day at daylight for prayer and Bible study.

One Christian gives his life to services of the needy. He does not think himself qualified to preach and so carries water from mineral springs to invalids refusing any pay. He carried Mr. Pieters load for twelve days of itineration, and would receive no compensation counting it all joy to be of use to God's missionary.

One church is so anxious that its leader should be well equipped for his work, they pay his car fare to Pyeng Yang and his full salary while attending Theological Seminary there.

Men may misjudge thy aim,
 Think they have cause for blame;
 Say thou art wrong!
 Hold on thy quiet way;
 Christ is the judge—not they;
 Fear not! Be strong!

ARRIVAL OF S. SCHOOL WOKERS.

It is now definitely known that the party of Sunday School workers who are to visit the Orient before the Zurich Convention will be in Korea from April 11th to the 24th, coming from Japan and returning to Japan. There are twelve centers to be visited and the Sunday School Committee having delegated the task of deciding what places shall be ground, etc., to me, I suggest the following groups and dates:

FIRST GROUP.	SECOND GROUP.
April 11th to 14th.	April 16th to 18th.
Fusan-Fusanchin, leaving on the 15th for	Kongju.
Mokpo-Kwanju, " " " " "	Kunsan.
Taiku, " " " " "	Chungju.
Songdo, " " " " "	Chairyung.
Chemulpo, " " " " "	Haiju.
Pyeng Yang, " " " " "	Syen Chun.

This arrangement allows all members of the party one day, the 19th to reach Seoul and the Seoul meetings would begin April 20th, Sunday, and continue to the 22nd. April 23rd would be reserved for a meeting of the Executive Committee for the Korea Sunday School Association with the Visitation Committee while on the 24th the whole part will leave Seoul for Japan, taking the ferry at Fusan the evening of the 24th.

This seems the best possible arrangement to make. It will allow three members of the party to visit each center. We cannot yet tell how the main party will be divided into these smaller groups as Mr. F. Brown who is in charge of the tour has requested that this be left until a little later. You will see by the enclosed list that there are nineteen members of the party. One or two more may join it.

Will you not begin at once to make arrangements for these meetings in your Station? There are two things desired: to show these friends the strength and the possibilities of the Lord's work in Korea, especially the Bible teaching work and also to enlist their hearty co-operation so far as that is practicable in developing the work. They are prepared to aid in any program that may be gotten up but we ought not to count on them for all. The committee suggests the following as an outline of what might be attempted in each Station.

1. A "Model Sunday School Session" for all Sunday School teachers and officers (to which others may be admitted if you have a building large enough) as far as possible getting in teachers and officers from the territories served by your Station. It might be well to show one "Model Session" for adults and one for Children. This should be worked up and in charge of one of the members of your Station. The members of the visitation committee could after the session offer any suggestions which they think helpful.

2. A general meeting for all Koreans in the evening or other suitable time at which one members of the Sunday School Visitation Committee may speak through an interpreter on some phase of Sunday School work.

3. A visit to some of the little country groups near your Station in order that the Committee may not get a one-sided view of the work by seeing only the work in centers where there are foreign missionaries to give it more or less supervision. Put them out in a little country church, let them see how it is run without a missionary in charge and later find out if they have any suggestions for the betterment of such work. In showing these places do not allow a foreigner to lead the meeting. Send a man who doesn't yet know the language if you must to prevent the Korean leaders forcing him to lead the meeting. These meetings may have to be held on a week day but by special arrangement beforehand this can be done.

4. If the Committee is to be in your Station over Sunday probably no better thing could be done that day than to let them see just how the Sunday Schools are run, but taking no large part in them.

5. A meeting with the missionaries of the Station, at which Sunday School and all Bible Study plans may be discussed and such information imparted to the Visitation Committee as the Station deems wise, either in regard to methods of work in Korea, needs or anything else.

Will you not also see that these friends come into just as complete contact with the Sunday School work of your Station as possible in the few days they are to be with you: also that just as many of the officers and teachers of the church as possible are informed so that they may be in the Station at the time to secure whatever benefit there may result. Notice might be sent from the Station to all groups supervised from the Station.

You should be in communication with the member of the Station grouped with yours who is to arrange for this party in his station, in order that you may meet the party when it comes to you. As for instance the Station grouped with yours is _____, their meetings beginning on the _____ and running till the _____ and yours beginning on the _____ and running till the _____. The party will probably come to you on the _____ from and leave on the _____ for _____.

Finally, if it is possible for you to do so will you not please go to Seoul for the meetings from the 20th to the 22nd of April and urge all members of your Station to go if possible. It is planned to make thes

meetings of interest to the whole country. While they cannot, probably, partake of the nature of a "national convention" at the same time just as large and representative a party as possible is desired. If it is feasible please announce these meetings to the Korean brethren too that they may go to Seoul if possible.

We will keep you informed from time to time of the progress of plans and perhaps send you some literature. Trusting that we all may secure a great blessing through these meetings and help to give this party of Sunday School workers a vision of the great opportunities and the great need of this field,

Yours, on behalf of the Committee,

J. G. HOLDCROFT.

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WHAT WILL THE KOREANS THINK OF IT?

The above is a question or accusation that is often heard by the new missionary. It is indeed one which all those who expect to work among any people and especially those of an alien race, should consider deeply and the answers to which should become part of their rules of conduct. We cannot hope except by years of intimate association, if ever, to understand the thoughts, feelings and ideas of an Oriental people. But this should be the star to which we hitch our wagon and unless we keep this question constantly running in our minds we cannot expect ever to be more than well-intentioned but bungling strangers in the eyes of those whom we have come to help.

We credit the dumb animals with quick perception as to the feelings and even the moods of human beings with whom they are constantly associated; shall we attempt to deny to an intelligent and keenly sensitive people the same knowledge of our attitude toward them? It is often said that the Koreans are intimately acquainted with all that goes on in our lives from what we may shout in a street service, to the dispositions which we show to our privileged families in the privacy of our homes. That this is so no one can doubt and gives powerful emphasis to the question, "What will the Koreans think?"

But it is equally true that zealous and well-intentioned people can, by overworking the best idea in the world, wear it to the proverbial shadow and sap it of all its strength for those who come after them. This is in many ways the case with the new missionary who is bombarded with this ever present question mark till he consigns it to the limbo of the meaningless common-place, to the great detriment of his own usefulness and the consequent injury of the work.

It is asked threateningly, in tones of horror stricken surprise, or whispered behind his back about matters on which ordinary common sense reassures him. It is asked pleadingly of him, as a repentant sinner, in matters where he has violated a point of Korean etiquette in his relations, not to the Koreans, but to foreigners, or guardedly under cover of the question box at annual meeting. To be seen talking to a lady, married or single, in public, is anathema maranatha, because for many years it was a thing absolutely unheard of among respectable Koreans. Again, the *ad interim* governing body of a large mission, asked the question in awe-stricken tones on the matter of the use of first names between some of the young missionaries. Whatever may be our own ideas on the subject as determined by the individual case, it is hard to see how the Koreans would be able to think anything at all on this matter, as English first names, middle names, surnames, and in fact bad names are all equally beyond the pale of their knowledge.

It was well said, by one who has used this hard-worked query sparingly, that the Koreans do not expect us to be Koreans, but foreigners and hence do not expect us among ourselves to live by Korean rules of conduct, but by the best of our own. As a matter of fact the Koreans laugh at our exaggerated ideas of native etiquette. A young Korean told me with gales of laughter, of the horror of one missionary who visited the station of a neighbouring mission, and found an elderly maiden lady missionary entertaining at luncheon the deacons and officers of the native church. We are foreigners and are expected to live by what are our foreign customs. And here comes one difficulty: the difference of opinion on matters of propriety among different missionaries. "Keeping company" on the "back stoop" in Flag Staff is probably a far more serious matter than the paying of even a considerable amount of attention in any of the large cities from San Francisco to New York and it is quite natural that Flag Staff should look askance at the ways of Chicago or New York.

Where then does the question come home with real force? Obviously, in our relations, not among ourselves but to the Koreans. They find it hard to understand our well-meaning brusqueness and seeming discourtesy to them. They cannot understand (nor can some of the missionaries) the line drawn by many between "native" and "foreigner" in consideration and treatment. We cannot, fresh from our home lands, love a people utterly strange and new to us. But here in Korea at any rate it does not take long to learn to love the people, and the missionary who after several years here confesses, as one did to the writer, to "not liking"

the people is of very little use in this country, however great may be his zeal for the propagation of the gospel among the theoretical heathen. But I shall be told that I am talking against a non-existent enemy. Perhaps so, but there are many or at any rate some, who may love the Koreans as a whole, but who show very little consideration for the feelings and sensibilities of the Korean as an individual. The itinerant who stays away from the Koreans after the actual work is done; the lady who shrinks noticeably from close contact with the dirt of some of her women; the hostess, who, in the presence of Korean and foreign guests, shuts her native friends out of any share in the conversation by the exclusive use of English; or the missionary who makes a marked difference between his treatment of Korean and foreigner, all these are the real causes for asking our question.

The writer is new to the field as a missionary, but having been born and brought up in the country, is privileged to count many Koreans among his intimate friends, and may therefore, perhaps, be pardoned for expressing an opinion on what the Koreans think. He has heard them talk in their homes and has winced for them when they received thoughtless rudeness at the hands of foreigners, to whom the matter as to whether first names should be used or not is affair of vital importance. For instance, in an institution where several Koreans are giving their time, a notice of a change in schedule was sent out to all the foreign teachers but to none of the Koreans, to their consequent confusion and embarrassment and the loss of their really valuable time. Perhaps they were too sensitive but they felt hurt. Again, a very slight exercise of the powers of observation will show the new missionary how slight is the part given to Koreans in ceremonies such as the dedication of churches for which they have raised most of the money.

The day has come when the Koreans are beginning to criticize instead of merely admiring and following, but their criticism will fall far more on our actions in harness and on the actual lives we lead, than on the difference between Korean and foreign rules of etiquette. To put it slangily we must "deliver the goods" and it is in the speedy, efficient and business-like delivery of the proper goods, that the Korean is interested and critical rather than in the matter as to whether we wear Occidental or Oriental garb while "on the job." We are not dealing with "Koreans" and "foreigners" but with men, and Kipling though not a missionary learned to say:

"Oh! East is East and West is West, and never the twain shall meet,
Till Earth and Sky stand presently at God's great judgement seat,
But there is neither East nor West, Border nor Breed nor Birth
When two strong men stand face to face, though they come from
the ends of the Earth."

And when we have learned to say this and act accordingly we shall have answered the only things of importance that are involved in the question, What will the Koreans think of it?

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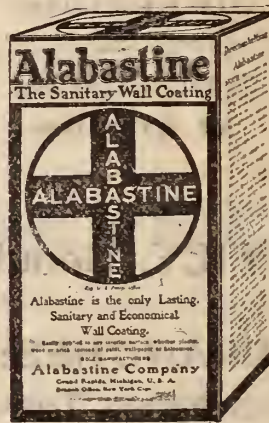
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